A VINDICATION OF KINGS AND NOBLES.

Against that ungodly paper called,
The Alarum to the head Quarters.

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A Vindication of Kings and Nobles, againſt that ungodly paper called, *An Alarm to the head Quarters.*

A Vindication and cleering of King *Charles*, againſt that ungodly paper called, *The Alarm to the head Quarters*, that paper ſpeakes malitiouſly and wickedly, againſt the Title, Power, and Perſon of King *Charles* and his poſterity.

I hope the head Quarters will not commend ſuch an ungodly Book, for by the helpe of God I ſhall make it plainly appeare by the holy Scriptures, that Kings doe much good, *and bleſſed is the Land where good Kings are*: Therfore let thoſe that deſire Anarchy count themſelves ſlaves to their ſins more then ſlaves to their Kings, if hee rule according to godly Laws, for all their bibble babling in that booke, ſo leaving them to be wiſe in their own conceits, let us come to ſhew ſomthing of the wiſdome of the word of God, firſt of all, before *Noahs* floud we read of no Kings; and what wickedneſſe was then committed, was not the earth then filled with bloud and violence, ſo that the Lord repented that he had made man upon the earth, and ſo all was deſtroyed but eight perſons, and ſo there was no King in *Judah* nor in *Iſrael*, when the civill wars began in *Gibath* of *Benjamin*, what a beaſtly act was there committed by this free people? how were they inſlaved to their ſins? and would not give up thoſe wicked men to any juſtice, untill ruine and bloudſhed came upon them all, *Judg.* 10.40. There

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was no King in *Israel*, when they went tumultuosly, and wickedly went to burn and spoile their Neighbour *Jephtaphs* house, *Judges 12.1.* and many times the people of *Israel* were oppreſt by the *Midianites*, and by the *Moabites*, and the *Cananites*, untill God raiſed them up a Judge or Generall to go before them and deliver them out of the hands of their enemies, and for their Religion theſe people of *Juda* and *Israel* when they had no King but God: they forſook him and did evill in his ſight, and ſerved *Baalim* and *Aſ-ſhateroth*, and the God of *Syria*, and the gods of *Zydon*, and the gods of *Moab*, and the gods of *Ammon*, and the gods of the *Philiſtims*, aud forſooke the Lord, and ſerved him not, *Judg.* 10. 6, 7. And the anger of the Lord was hot againſt *Israel:* where then are thoſe men which put all fault in their King for their idolatry? when as the people of *Israel* without a King, fell ſo much into idolatry, that God Almighty bid them cry unto their falſe gods, he would deliver them no more, *Judg.* 10.13,14. Now at laſt all the Elders of *Israel* came to *Samuel* at *Ramoth*, and ſaid *Make us a King to judge us like other Nations*, when as yet the Lord their God was their King.

And although *Samuel* told them the conditions of a King at large, *Sam.*8. yet no perſwaſions would prevail, but they would have a King to fight their battels, like all other Nations, and God Almighty bid *Samuel* harken to the people and make them a King, *Sam.* 10. 1. Then *Samuel* tooke a Violl of oyle, and poured upon his head, and kiſſed him, and ſaid, *Is it not becauſe the Lord hath anointed thee to be Captain of his inheritance*, and *ver.* 20. *Saul is choſen of the Lord in publike*, And *ver.24. The people ſhouted and ſaid, God ſave the King.*

Now preſently God worketh a deliverance to the people

people by his *King*, for *Chap.* 11. 1. the Amonites came up and beſieged *Iabeſh Gillead*, and would make no Covenant, nor ſhew no mercie, but to put out all their right eyes, but *King Saul* gathered the people together and ſlue them, and ſcattered them ſo that there was not two left together, and the people would have ſlain the enemies of *King Saul*, had not the *King* hindered them.

Then after God choſe *King David*, *Sam.* 16. *Then* Samuel *tooke the horne of oyle, and anointed him in the midſt of his brethren, and the ſpirit of the Lord came upon* David *from that day forward.*

Then *Kings* which come lawfully to be *King*, are of Gods chooſing: Then let not men rail like *Shimei*, in their words, and in their books, againſt *Kings*, nor againſt our *King*, nor call him bloudy man, as ſome doe in their books, for it is written, *Thou ſhalt not ſpeake evill of the Ruler of the people.*

But leaving theſe people to their own conſciences, let us ſpeak ſomthing of the great good that many *Kings* have done.

Some good did *King Saul*, wee reade of little Idolatry in his dayes, and hee ſaved the people from the Amorites, hee ſaved them from the Philiſtims, and *King David* mourneth for him, and ſayth, hee taught them to ſhoot, and clothed them in Scarlet, and *King David* after him did great good, God Almighty enabled him to overcome all the Heathen his enemies round about, hee brought renowme to his Nation, and made the *Cananites* and the *Amorites* to pay Tribute, ſo that hee had a great name through out the whole World.

And

And for Religion he was moſt excellent, how many Pſalmes of thankſgiving did this worthy King write how mightily did this King ſet out Gods works in the creation of the world, and how doth he record Gods deliverance in former times, & how wonderfully did God reveal unto him by the ſpirit of propheſie, the Kingdom of Chriſt, and how did the people and the King rejoyce together in their free will offerings toward the building of the Temple, and in their Sacrifices and feaſting, and then he bleſt them in the name of the Lord, and let them goe. And after his deceaſe, God choſe *Solomon* to bee their King, and he was anointed by the Propher, proclaimed with great joy, ſo that the earth rang of the ſhouts of the people: Then why doe Anarchy people ſcoffe at the anointing of Kings, *are they wiſer then their Maker?* ſurely no, and wee finde it no where forbid in the New Teſtament, but wee are commanded to give *Cæſar* his due, and Chriſtian Religion teacheth us to honour the King, and to pray for him and all that are put in authority by him, Saint *Peter* and St. *Paul* were better taught in Chriſts ſchoole then all the Anarchy men in the world. And was not King *Solomon* the wiſeſt man that lived, God almighty loved him, he builded that famous Temple at *Jeruſalem*, and directed and ordered ſtately and wiſe orders in the Church and Common-wealth, as for his ſins, God gave him repentance, and therefore wee ought to ſpeake little of that, then after his deceaſe, by ſucceſſion for many ages, God raiſed up his ſons to bee Kings, *Rehoboam*, *Abia*, *Aſa*, *Jehoſophat*, *Ahaziah*, *Joram*, *Jehonas*, *Amaziah*, *Azariah*, *Jotham*, *Ahaz*, *Hezekias*, and the reſt, till the Captivity. Many of theſe were godly and religious Kings, ſome were, indifferent, and ſome were very bad, yet all were made Kings in order,

Abia

Abia had ſom fear of God, and got a mighty victory againſt *Jeroboam*, and Idoll Prieſts. *Aſa* feared God, and praid unto him, and God gave him a mighty victory over the *Blackmoores* and *Lubines*, which came to invade his Land, they had fared ſo well in his Grandfather *Rehoboams* time, becauſe he had fallen to idolatry, that they came again, but he made them fly to *Gaza*, and took ſheep and oxen, and an exceeding great ſpoyle, and *Jehoſaphat* feared God, and maintained righteouſneſſe and true juſtice, charging the Judges to do no wrong: And when he and the people faſted and prayed, when three Kings with all their power, came up with all their hoſts, the Lord heard their prayers, and raiſd up a Prophet to tell them that they ſhould not be afraid of them, but ſhould goe out againſt them, and ſo the Lord ſent ſtrife among the Heathen Kings, that they deſtroyed one another in ſuch abundance, that the people were three dayes a gathering the riches which they left upon the ground.

Thus God helped thoſe good Kings, *Hezekiah* and *Joſias*, many good Kings hath God ſent amongſt his people, and in many places we ought to judge ſo, and not to cry out ſlavery becauſe there are degrees of men one above an other, they that are great and ſtrong ſhould help the needy and oppreſſed, and pull the prey out of their ſtrength which they have taken from the ſimple widows and father leſſe children. I hope none of theſe Anarchy people which are againſt Kings and Nobles, I hope none of them will ſpeak againſt the King of Saints in heaven: for there are degrees of glory in heaven, yet all are free, one ſtar differeth in glory above another, yet they ſhould keepe their places, *Godlineſſe is great gain, if a man be content with his eſtate*: And here in *England*, God Almigty hath ſent us many good Kings, Queens, and Nobles, although this

Alarum

Alarum paper doth envy all the *Norman* Race and Orders of Lords, yet wee have had godly, learned, wise and valiant Kings and Nobles in this Land as any other. What valiant *Edwards* have we had in this Land, which conquered that great Kingdom of *France*, and made them pay tribute? And King *Henry* the Seventh how valiant hee was to pull the Kingdome out of the Usurper and Tyrants hand *Richard* the Third. How wise and prudent was he in bringing *Englands* peace again, how just was hee in sitting in Courts of Justice many times himself: What buildings did he build at *Westminster*? How valiant was his sonne *Henry* the Eighth, and *Edward* the Sixth? what care had he of Religion? how charitable was hee to the poore Orphans of the City of *London* can tell, then Queen *Elizabeth*, how constant was she in the Protestant Religion? how learned in Languages? how wise and loving to the people? then King *James* a man very learned and peaceable: And now King *Charles* hath a great many good conditions. Who can tell what favour the Lord will shew him. Yet then I pray (good brother and sister) to them that cry out thou art in slavery under Kings and Nobles, in this wicked paper called, *The Alarm to the head Quarters*, have yee not a double heart, and would you not have the brambles Kings of the Forrest, if it be so, change your mindes, for certainly God Almighty will keepe better order in the world, therefore with the Apostles let us pray for Kings and Governours, that under them we may live a free and godly life, in peace and honesty.

FINIS.

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